

Reflections on the Black Woman's Role in the Community of Slaves

The paucity of literature [in 1971] on the black woman, is outrageous on its face. But we must also contend with the fact that too many of these rare studies must claim as their signal achievement the reinforcement of fictitious clichés. They have given credence to grossly distorted categories through which the black woman continues to be perceived. In the words of Nathan and Julia Hare, "she has been labeled 'aggressive' or 'matriarchal' by white scholars and 'castrating female' by [some] blacks" (Transaction, November–December, 1970). Many have recently sought to remedy this situation. But for the time being, at least, we are still confronted with these reified images of ourselves. And for now, we must still assume the responsibility of shattering them.

Initially, I did not envision this paper as strictly confined to the era of slavery. Yet, as I began to think through the issue of the black matriarch, I came to the conclusion that it had to be refused at its presumed historical inception.

The chief problem I encountered stemmed from the conditions of my incarceration: opportunities for researching the issue I wanted to explore were extremely limited. I chose, therefore, to entitle this piece "Reflections . . ." It does not pretend to be more than a collection of ideas which would constitute a starting point – a framework within which to conduct a rigorous reinvestigation of the black woman as she interacted with her people and with her oppressive environment during slavery.

I would like to dedicate these reflections to one of the most admirable black leaders to emerge from the ranks of our liberation movement – to George Jackson, whom I loved and respected in every way. As I came to know and love him, I saw him developing an acute sensitivity to the real problems facing black women and thus refining his ability to distinguish these from their mythical transpositions. George was uniquely aware of the need to extricate himself and other black men

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from the remnants of divisive and destructive myths purporting to represent the black woman. If his life had not been so precipitously and savagely extinguished, he would have surely accomplished a task he had already outlined some time ago: a systematic critique of his past misconceptions about black women and of their roots in the ideology of the established order. He wanted to appeal to other black men, still similarly disoriented, to likewise correct themselves through self-criticism. George viewed this obligation as a revolutionary duty, but also, and equally important, as an expression of his boundless love for all black women.

The matriarchal black woman has been repeatedly invoked as one of the fatal by-products of slavery. When the Moynihan Report consecrated this myth with Washington's stamp of approval, its spurious content and propagandistic mission should have become apparent. Yet even outside the established ideological apparatus, and also among black people, unfortunate references to the matriarchate can still be encountered. Occasionally, there is even acknowledgment of the "tangle of pathology" it supposedly engendered. (This black matriarchate, according to Moynihan et al. defines the roots of our oppression as a people.) An accurate portrait of the African woman in bondage must debunk the myth of the matriarchate. Such a portrait must simultaneously attempt to illuminate the historical matrix of her oppression and must evoke her varied, often heroic, responses to the slave-holder's domination.

Lingering beneath the notion of the black matriarch is an unspoken indictment of our female forebears as having actively assented to slavery. The notorious cliché, the "emasculating female," has its roots in the fallacious inference that in playing a central part in the slave "family," the black woman related to the slave-holding class as collaborator. Nothing could be further from the truth. In the most fundamental sense, the slave system did not – and could not – engender and recognize a matriarchal family structure. Inherent in the very concept of the matriarchy is "power." It would have been exceedingly risky for the slave-holding class to openly acknowledge symbols of authority – female symbols no less than male. Such legitimized concentrations of authority might eventually unleash their "power" against the slave system itself.

The American brand of slavery strove toward a rigidified disorganization in family life, just as it had to proscribe all potential social structures within which black people might forge a collective and conscious existence.¹ Mothers and fathers were brutally separated; children, when they became of age, were branded and frequently severed from their mothers. That the mother was "the only legitimate parent of her child" did not therefore mean that she was even permitted to guide it to maturity.

Those who lived under a common roof were often unrelated through blood. Frederick Douglass, for instance, had no recollection of his father. He only vaguely recalled having seen his mother – and then on extremely

rare occasions. Moreover, at the age of seven, he was forced to abandon the dwelling of his grandmother, of whom he would later say: "She was to me a mother and a father."² The strong personal bonds between immediate family members which oftentimes persisted despite coerced separation bore witness to the remarkable capacity of black people for resisting the disorder so violently imposed on their lives.

Where families were allowed to thrive, they were, for the most part, external fabrications serving the designs of an avaricious, profit-seeking slave-holder.

The strong hand of the slave-owner dominated the Negro family, which existed at his mercy and often at his own personal instigation. An ex-slave has told of getting married on one plantation: "When you married, you had to jump over a broom three times."³

This slave went on to describe the various ways in which his master forcibly coupled men and women with the aim of producing the maximum number of healthy child-slaves. In the words of John Henrik Clarke,

The family as a functional entity was outlawed and permitted to exist only when it benefited the slave-master. Maintenance of the slave family as a family unit benefited the slave-owners only when, and to the extent that such unions created new slaves who could be exploited.⁴

The designation of the black woman as a matriarch is a cruel misnomer. It is a misnomer because it implies stable kinship structures within which the mother exercises decisive authority. It is cruel because it ignores the profound traumas the black woman must have experienced when she had to surrender her child-bearing to alien and predatory economic interests.

Even the broadest construction of the matriarch concept would not render it applicable to the black slave woman. But it should not be inferred that she therefore played no significant role in the community of slaves. Her indispensable efforts to ensure the survival of her people can hardly be contested. Even if she had done no more, her deeds would still be laudable. But her concern and struggles for physical survival, while clearly important, did not constitute her most outstanding contributions. It will be submitted that by virtue of the brutal force of circumstances, the black woman was assigned the mission of promoting the consciousness and practice of resistance. A great deal has been said about the black *man* and resistance, but very little about the unique relationship black women bore to the resistance struggles during slavery. To understand the part she played in developing and sharpening the thrust towards freedom, the broader meaning of slavery and of American slavery in particular must be explored. Slavery is an ancient human institution. Of slave labor in its traditional form and of serfdom as well, Karl Marx stated:

The slave stands in absolutely no relation to the objective conditions of his labor; it is rather the *labor* itself, in the form of the slave as of the serf, which is placed in the category of *inorganic condition* of production alongside the other natural beings, e.g. cattle, or regarded as an appendage of the earth.⁵

The bondsman's existence as a natural condition of production is complemented and reinforced, according to Marx, by his membership in a social grouping which he perceives to be an extension of nature. Enmeshed in what appears to be a natural state of affairs, the attitude of the slave, to a greater or lesser degree, would be an acquiescence in his subjugation. Friedrich Engels points out that in Athens, the state could depend on a police force consisting entirely of slaves.⁶

The fabric of American slavery differed significantly from ancient slavery and feudalism. True, black people were forced to act as if they were inorganic conditions of production. For slavery was "personality swallowed up in the sordid idea of property – manhood lost in chattelhood."⁷ But there were no pre-existent social structures or cultural dictates which might induce reconciliation to the circumstances of their bondage. On the contrary, Africans had been uprooted from their natural environment, their social relations, their culture. No legitimate socio-cultural surroundings would be permitted to develop and flourish, for, in all likelihood, they would be utterly incompatible with the demands of slavery.

Yet another fact would militate against harmony and equilibrium in the slave's relation to his bondage: slavery was enclosed in a society otherwise characterized by "free" wage-labor. Black men and women could always contrast their chains with the nominally free status of white working people. This was quite literally true in such cases where, like Frederick Douglass, they were contracted out as wage-laborers. Unlike the "free" white men alongside whom they worked, they had no right to the meager wages they earned. Such were some of the many contradictions unloosed by the effort to forcibly inject slavery into the early stages of American capitalism.

The combination of a historically superseded slave-labor system based almost exclusively on race and the drive to strip black people of all their social and cultural bonds would create a fateful rupture at the heart of the slave system itself. The slaves would not readily adopt fatalistic attitudes towards the conditions surrounding and ensnaring their lives. They were a people who had been violently thrust into a patently "unnatural" subjugation. If the slave-holders had not maintained an absolute monopoly of violence, if they had not been able to rely on large numbers of their fellow white men – indeed the entire ruling class as well as misled working people – to assist them in their terrorist machinations, slavery would have been far less feasible than it actually proved to be.

The magnitude and effects of the black people's defiant rejection of slavery has not yet been fully documented and illuminated. But there is

more than ample evidence that they consistently refused to succumb to the all-encompassing dehumanization objectively demanded by the slave system. Comparatively recent studies have demonstrated that the few slave uprisings – too spectacular to be relegated to oblivion by the racism of ruling-class historians – were not isolated occurrences, as the latter would have had us believe. The reality, we know now, was that these open rebellions erupted with such a frequency that they were as much a part of the texture of slavery as the conditions of servitude themselves. And these revolts were only the tip of an iceberg: resistance expressed itself in other grand modes and also in the seemingly trivial forms of feigned illness and studied indolence.

If resistance was an organic ingredient of slave life, it had to be directly nurtured by the social organization which the slaves themselves improvised. The consciousness of their oppression, the conscious thrust towards its abolition could not have been sustained without impetus from the community they pulled together through the sheer force of their own strength. Of necessity, this community would revolve around the realm which was furthestmost removed from the immediate arena of domination. It could only be located in and around the living quarters, the area where the basic needs of physical life were met.

In the area of production, the slaves – pressed into the mold of beasts of burden – were forcibly deprived of their humanity. (And a human being thoroughly dehumanized has no desire for freedom.) But the community gravitating around the domestic quarters might possibly permit a retrieval of the man and the woman in their fundamental humanity. We can assume that in a very real material sense, it was only in domestic life – away from the eyes and whip of the overseer – that the slaves could attempt to assert the modicum of freedom they still retained, it was only there that they might be inspired to project techniques of expanding it further by leveling what few weapons they had against the slave-holding class whose unmitigated drive for profit was the source of their misery.

Via this path, we return to the African slave woman: in the living quarters, the major responsibilities "naturally" fell to her. It was the woman who was charged with keeping the "home in order." This role was dictated by the male supremacist ideology of white society in America; it was also woven into the patriarchal traditions of Africa. As her biological destiny, the woman bore the fruits of procreation; as her social destiny, she cooked, sewed, washed, cleaned house, raised the children. Traditionally the labor of females, domestic work is supposed to complement and confirm their inferiority.

But with the black slave woman, there is a strange twist of affairs: in the infinite anguish of ministering to the needs of the men and children around her (who were not necessarily members of her immediate family), she was

performing the *only* labor of the slave community which could not be directly and immediately claimed by the oppressor. There was no compensation for work in the fields; it served no useful purpose for the slaves. Domestic labor was the only meaningful labor for the slave community as a whole (discounting as negligible the exceptional situations where slaves received some pay for their work).

Precisely through performing the drudgery which has long been a central expression of the socially conditioned inferiority of women, the black woman in chains could help to lay the foundation for some degree of autonomy, both for herself and her men. Even as she was suffering under her unique oppression as female, she was thrust by the force of circumstances into the center of the slave community. She was, therefore, essential to the *survival* of the community. Not all people have survived enslavement; hence her survival-oriented activities were themselves a form of resistance. Survival, moreover, was the prerequisite of all higher levels of struggle.

But much more remains to be said of the black woman during slavery. The dialectics of her oppression will become far more complex. It is true that she was a victim of the myth that only the woman, with her diminished capacity for mental and physical labor, should do degrading household work. Yet, the alleged benefits of the ideology of femininity did not accrue to her. She was not sheltered or protected; she would not remain oblivious to the desperate struggle for existence unfolding outside the "home." She was also there in the fields, alongside the man, toiling under the lash from sun-up to sun-down.

This was one of the supreme ironies of slavery: in order to approach its strategic goal — to extract the greatest possible surplus from the labor of the slaves — the black woman had to be released from the chains of the myth of femininity. In the words of W. E. B. Du Bois, "our women in black had freedom contemptuously thrust upon them."⁸ In order to function as slave, the black woman had to be annulled as woman, that is, as woman in her historical stance of wardship under the entire male hierarchy. The sheer force of things rendered her equal to her man.

Excepting the woman's role as caretaker of the household, male supremacist structures could not become deeply embedded in the internal workings of the slave system. Though the ruling class was male and rabidly chauvinistic, the slave system could not confer upon the black man the appearance of a privileged position vis-à-vis the black woman. The man-slave could not be the unquestioned superior within the "family" or community, for there was no such thing as the "family provider" among the slaves. The attainment of slavery's intrinsic goals was contingent upon the fullest and most brutal utilization of the productive capacities of every man, woman, and child. They all had to "provide" for the master. The black woman was therefore wholly integrated into the productive force: "The bell

rings at four o'clock in the morning and they have half an hour to get ready. Men and women start together, and the women must work as steadily as the men and perform the same tasks as the men."⁹

Even in the posture of motherhood — otherwise the occasion for hypocritical adoration — the black woman was treated with no greater compassion and with no less severity than her man. As one slave related in a narrative of his life: "women who had sucking children suffered much from their breasts becoming full of milk, the infants being left at home; they therefore could not keep up with the other hands: I have seen the overseer beat them with raw hide so that the blood and the milk flew mingled from their breasts."¹⁰

Moses Grandy, ex-slave, continues his description with an account of a typical form of field punishment reserved for the black woman with child: "She is compelled to lie down over a hole made to receive her corpulency, and is flogged with the whip, or beat with a paddle, which has holes in it; at every stroke comes a blister."¹¹

The unbridled cruelty of this leveling process whereby the black woman was forced into equality with the black man requires no further explanation. She shared in the deformed equality of equal oppression.

But out of this deformed equality was forged quite undeliberately, yet inexorably, a state of affairs which could harness an immense potential in the black woman. Expending indispensable labor for the enrichment of her oppressor, she could attain a practical awareness of the oppressor's utter dependence on her — for the master needs the slave far more than the slave needs the master. At the same time she could realize that while her productive activity was wholly subordinated to the will of the master, it was nevertheless proof of her ability to transform things. For "labor is the living, shaping fire; it represents the impermanence of things, their temporality."¹²

The black woman's consciousness of the oppression suffered by her people was honed in the bestial realities of daily experience. It would not be the stunted awareness of a woman confined to the home. She would be prepared to ascend to the same levels of resistance which were accessible to her men. Even as she performed her housework, the black woman's role in the slave community could not be identical to the historically evolved female role. Stripped of the palliative feminine veneer which might have encouraged a passive performance of domestic tasks, she was now uniquely capable of weaving into the warp and woof of domestic life a profound consciousness of resistance.

With the contributions of strong black women, the slave community as a whole could achieve heights unscaleable within the families of the white oppressed or even within the patriarchal kinship groups of Africa. Latently or actively it was always a community of resistance. It frequently erupted in insurgency, but was daily animated by the minor acts of sabotage which

harassed the slave-master to no end. Had the black woman failed to rise to the occasion, the community of slaves could not have fully developed in this direction. The slave system would have to deal with the black woman as the custodian of a house of resistance.

The oppression of black women during the era of slavery, therefore, had to be buttressed by a level of overt ruling-class repression. Her routine oppression had to assume an unconcealed dimension of outright counter-insurgency.

To say that the oppression of black slave women necessarily incorporated open forms of counter-insurgency is not as extravagant as it might initially appear. The penetration of counter-insurgency into the day-to-day routine of the slave-master's domination will be considered towards the end of this paper. First, the participation of black women in the overt and explosive upheavals which constantly rocked the slave system must be confirmed. This will be an indication of the magnitude of her role as caretaker of a household of resistance – of the degree to which she could concretely encourage those around her to keep their eyes on freedom. It will also confirm the objective circumstances to which the slave-master's counter-insurgency was a response.

With the sole exceptions of Harriet Tubman and Sojourner Truth, black women of the slave era remain more or less enshrouded in unrevealed history. And, as Earl Conrad has demonstrated, even "General Tubman's" role has been consistently and grossly minimized. She was a far greater warrior against slavery than is suggested by the prevalent misconception that her only outstanding contribution was to make nineteen trips into the South, bringing over 300 slaves to their freedom.

[She] was head of the Intelligence Service in the Department of the South throughout the Civil War; she is the only American woman to lead troops black and white on the field of battle, as she did in the Department of the South. . . . She was a compelling and stirring orator in the councils of the abolitionists and the anti-slavers, a favorite of the anti-slavery conferences. She was the fellow planner with Douglass, Martin Delany, Wendell Phillips, Gerrit Smith and other leaders of the anti-slavery movement.¹³

No extensive and systematic study of the role of black women in resisting slavery has come to my attention. It has been noted that large numbers of freed black women worked towards the purchase of their relatives' and friends' freedom. About the participation of women in both the well-known and the more obscure slave revolts, only casual remarks have been made. It has been observed, for instance, that Gabriel's wife was active in planning the rebellion spearheaded by her husband, but little else has been said about her.

The sketch which follows is based in its entirety on the works of Herbert Aptheker, the only resources available to me at the time of this writing.¹⁴ These facts, gleaned from Aptheker's works on slave revolts and other forms of resistance, should signal the urgency to undertake a thorough study of the black woman as anti-slavery rebel.

Aptheker's research has disclosed the widespread existence of communities of blacks who were neither free nor in bondage. Throughout the South (in South and North Carolina, Virginia, Louisiana, Florida, Georgia, Mississippi and Alabama), maroon communities consisting of fugitive slaves and their descendants were "an ever present feature" – from 1642 to 1864 – of slavery. They provided "havens for fugitives, served as bases for marauding expeditions against nearby plantations and, at times, supplied leadership to planned uprisings."¹⁵

Every detail of these communities was invariably determined by and steeped in resistance, for their raison d'être emanated from their perpetual assault on slavery. Only in a fighting stance could the maroons hope to secure their constantly imperiled freedom. As a matter of necessity, the women of those communities were compelled to define themselves – no less than the men – through their many acts of resistance. Hence, throughout this brief survey the counter-attacks and heroic efforts at defense assisted by maroon women will be a recurring motif.

As it will be seen, black women often poisoned the food and set fire to the houses of their masters. For those who were also employed as domestics these particular overt forms of resistance were especially available.

The vast majority of the incidents to be related involve either tactically unsuccessful assaults or eventually thwarted attempts at defense. In all likelihood, numerous successes were achieved, even against the formidable obstacles posed by the slave system. Many of these were probably unpublicized even at the time of their occurrence, lest they provide encouragement to the rebellious proclivities of other slaves and, for other slaveholders, an occasion for fear and despair.

During the early years of the slave era (1708) a rebellion broke out in New York. Among its participants were surely many women, for one, along with three men, was executed in retaliation for the killing of seven whites. It may not be entirely insignificant that while the men were hanged, she was heinously burned alive.¹⁶ In the same colony, women played an active role in a 1712 uprising in the course of which slaves, with their guns, clubs, and knives, killed members of the slave-holding class and managed to wound others. While some of the insurgents – among them a pregnant woman – were captured, others – including a woman – committed suicide rather than surrender.¹⁷

"In New Orleans one day in 1730 a woman slave received 'a violent blow from a French soldier for refusing to obey him' and in her anger shouted

'that the French should not long insult Negroes.'¹⁸ As it was later disclosed, she and undoubtedly many other women, had joined in a vast plan to destroy slave-holders. Along with eight men, this dauntless woman was executed. Two years later, Louisiana pronounced a woman and four men leaders of a planned rebellion. They were all executed and, in a typically savage gesture, their heads publicly displayed on poles.¹⁹

Charleston, South Carolina condemned a black woman to die in 1740 for arson,²⁰ a form of sabotage, as earlier noted, frequently carried out by women. In Maryland, for instance, a slave woman was executed in 1776 for having destroyed by fire her master's house, his outhouses and tobacco house.²¹

In the thick of the colonials' war with England, a group of defiant slave women and men were arrested in Saint Andrew's Parish, Georgia in 1774. But before they were captured, they had already brought a number of slave owners to their death.²²

The maroon communities have been briefly described; from 1782 to 1784, Louisiana was a constant target of maroon attacks. When twenty-five of this community's members were finally taken prisoner, men and women alike were all severely punished.²³

As can be inferred from previous examples, the North did not escape the tremendous impact of fighting black women. In Albany, New York, two women were among three slaves executed for anti-slavery activities in 1794.²⁴ The respect and admiration accorded the black woman fighter by her people is strikingly illustrated by an incident which transpired in York, Pennsylvania: when, during the early months of 1803, Margaret Bradley was convicted of attempting to poison two white people, the black inhabitants of the area revolted *en masse*.

They made several attempts to destroy the town by fire and succeeded, within a period of three weeks, in burning eleven buildings. Patrols were established, strong guards set up, the militia dispatched to the scene of the unrest . . . and a reward of three hundred dollars offered for the capture of the insurrectionists.²⁵

A successful elimination by poisoning of several "of our respectable men" (said a letter to the governor of North Carolina) was met by the execution of four or five slaves. One was a woman who was burned alive.²⁶ In 1810, two women and a man were accused of arson in Virginia.²⁷

In 1811 North Carolina was the scene of a confrontation between a maroon community and a slave-catching posse. Local newspapers reported that its members "had bid defiance to any force whatever and were resolved to stand their ground." Of the entire community, two were killed, one wounded and two - both women - were captured.²⁸

Aptheker's *Documentary History of the Negro People in the United States* contains a portion of the transcript of an 1812 confession of a slave rebel in Virginia. The latter divulged the information that a black woman brought him into a plan to kill their master and that yet another black woman had been charged with concealing him after the killing occurred.²⁹

In 1816 it was discovered that a community of three hundred escaped slaves - men, women, children - had occupied a fort in Florida. After the US Army was dispatched with instructions to destroy the community, a ten-day siege terminated with all but forty of the three hundred dead. All the slaves fought to the very end.³⁰ In the course of a similar, though smaller confrontation between maroons and a militia group (in South Carolina, 1826), a woman and a child were killed.³¹ Still another maroon community was attacked in Mobile, Alabama in 1837. Its inhabitants, men and women alike, resisted fiercely - according to local newspapers, "fighting like Spartans."³²

Convicted of having been among those who, in 1829, had been the cause of a devastating fire in Augusta, Georgia, a black woman was "executed, dissected, and exposed" (according to an English visitor). Moreover, the execution of yet another woman, about to give birth, was imminent.³³ During the same year, a group of slaves, being led from Maryland to be sold in the South, had apparently planned to kill the traders and make their way to freedom. One of the traders was successfully done away with, but eventually a posse captured all the slaves. Of the six leaders sentenced to death, one was a woman. She was first permitted, for reasons of economy, to give birth to her child.³⁴ Afterwards, she was publicly hanged.

The slave class in Louisiana, as noted earlier, was not unaware of the formidable threat posed by the black woman who chose to fight. It responded accordingly: in 1846 a posse of slave-owners ambushed a community of maroons, killing one woman and wounding two others. A black man was also assassinated.³⁵ Neither could the border states escape the recognition that slave women were eager to battle for their freedom. In 1850 in the state of Missouri, "about thirty slaves, men and women, of four different owners, had armed themselves with knives, clubs and three guns and set out for a free state." Their pursuers, who could unleash a far more powerful violence than they, eventually thwarted their plans.³⁶

This factual survey of but a few of the open acts of resistance in which black women played major roles will close with two further events. When a maroon camp in Mississippi was destroyed in 1857, four of its members did not manage to elude capture, one of whom was a fugitive slave woman.³⁷ All of them, women as well as men, must have waged a valiant fight. Finally, there occurred in October 1862, a skirmish between maroons and a scouting party of Confederate soldiers in the state of Virginia.³⁸ This time,

however, the maroons were the victors and it may well have been that some of the many women helped to put the soldiers to death.

The oppression of slave women had to assume dimensions of open counter-insurgency. Against the background of the facts presented above, it would be difficult indeed to refute this contention. As for those who engaged in open battle, they were no less ruthlessly punished than slave men. It would even appear that in many cases they may have suffered penalties which were more excessive than those meted out to the men. On occasion, when men were hanged, the women were burned alive. If such practices were widespread, their logic would be clear. They would be terrorist methods designed to dissuade other black women from following the examples of their fighting sisters. If all black women rose up alongside their men, the institution of slavery would be in difficult straits.

It is against the backdrop of her role as fighter that the routine oppression of the slave woman must be explored once more. If she was burned, hanged, broken on the wheel, her head paraded on poles before her oppressed brothers and sisters, she must have also felt the edge of this counter-insurgency as a fact of her daily existence. The slave system would not only have to make conscious efforts to stifle the tendencies towards acts of the kind described above; it would be no less necessary to stave off escape attempts (escapes to maroon country¹) and all the various forms of sabotage within the system. Feigning illness was also resistance, as were work slowdowns and actions destructive to the crops. The more extensive these acts, the more the slave-holder's profits would tend to diminish.

While a detailed study of the myriad modes in which this counter-insurgency was manifested can and should be conducted, the following reflections will focus on a single aspect of the slave woman's oppression particularly prominent in its brutality.

Much has been said about the sexual abuses to which the black woman was forced to submit. They are generally explained as an outgrowth of the male supremacy of Southern culture: the purity of white womanhood could not be violated by the aggressive sexual activity desired by the white male. His instinctual urges would find expression in his relationships with his property – the black slave woman, who would have to become his unwilling concubine. No doubt there is an element of truth in these statements, but it is equally important to unearth the meaning of these sexual abuses from the vantage point of the woman who was assaulted.

In keeping with the theme of these reflections, it will be submitted that the slave-master's sexual domination of the black woman contained an unveiled element of counter-insurgency. To understand the basis for this assertion, the dialectical moments of the slave woman's oppression must be restated and their movement recaptured. The prime factor, it has been said,

was the total and violent expropriation of her labor with no compensation save the pittance necessary for bare existence.

Secondly, as female, she was the housekeeper of the living quarters. In this sense, she was already doubly oppressed. However, having been wrested from passive, "feminine" existence by the sheer force of things – literally by forced labor – confining domestic tasks were incommensurable with what she had become. That is to say, by virtue of her participation in production, she would not act the part of the passive female, but could experience the same need as her men to challenge the conditions of her subjugation. As the center of domestic life, the only life at all removed from the arena of exploitation, and thus as an important source of survival, the black woman could play a pivotal role in nurturing the thrust towards freedom.

The slave-master would attempt to thwart this process. He knew that as female, this slave woman could be particularly vulnerable in her sexual existence. Although he would not pet her and deck her out in frills, the white master could endeavor to re-establish her femaleness by reducing her to the level of her *biological* being. Aspiring with his sexual assaults to establish her as a female *animal*, he would be striving to destroy her proclivities towards resistance. Of the sexual relations of animals, taken at their abstract biological level (and not in terms of their quite different social potential for human beings), Simone de Beauvoir says the following:

It is unquestionably the male who *takes* the female – she is *taken*. Often the word applies literally, for whether by means of special organs or through superior strength, the male seizes her and holds her in place; he performs the copulatory movements; and, among insects, birds, and mammals, he penetrates. . . . Her body becomes a resistance to be broken through. . . .³⁹

The act of copulation, reduced by the white man to an animal-like act, would be symbolic of the effort to conquer the resistance the black woman could unloose.

In confronting the black woman as adversary in a sexual contest, the master would be subjecting her to the most elemental form of terrorism distinctively suited for the female: rape. Given the already terroristic texture of plantation life, it would be as potential victim of rape that the slave woman would be most unguarded. Further, she might be most conveniently manipulable if the master contrived a ransom system of sorts, forcing her to pay with her body for food, diminished severity in treatment, the safety of her children, etc.

The integration of rape into the sparsely furnished legitimate social life of the slaves harks back to the feudal "right of the first night," the *jus primae*

noctis. The feudal lord manifested and reinforced his domination over the serfs by asserting his authority to have sexual intercourse with all the females. The right itself referred specifically to all freshly married women. But while the right to the first night eventually evolved into the institutionalized "virgin tax,"⁴⁰ the American slave-holder's sexual domination never lost its openly terroristic character.

As a direct attack on the black female as potential insurgent, this sexual repression finds its parallels in virtually every historical situation where the woman actively challenges oppression. Thus, Frantz Fanon could say of the Algerian woman, "A woman led away by soldiers who comes back a week later — it is not necessary to question her to understand that she has been violated dozens of times."⁴¹

In its political contours, the rape of the black woman was not exclusively an attack upon her. Indirectly, its target was also the slave community as a whole. In launching the sexual war on the woman, the master would not only assert his sovereignty over a critically important figure of the slave community, he would also be aiming a blow against the black man. The latter's instinct to protect his female relations and comrades (now stripped of its male supremacist implications) would be frustrated and violated to the extreme. Placing the white male's sexual barbarity in bold relief, Du Bois cries out in a rhetorical vein: "I shall forgive the South much in its final judgment day: I shall forgive its slavery, for slavery is a world-old habit; I shall forgive its fighting for a well-lost cause, and for remembering that struggle with tender tears; I shall forgive its so-called 'pride of race,' the passion of its hot blood, and even its dear, old, laughable strutting and posing; but one thing I shall never forgive, neither in this world nor the world to come: its wanton and continued and persistent insulting of the black womanhood which it sought and seeks to prostitute to its lust."⁴²

The retaliatory import of the rape for the black man would be entrapment in an untenable situation. Clearly the master hoped that once the black man was struck by his manifest inability to rescue his women from sexual assaults of the master, he would begin to experience deep-seated doubts about his ability to resist at all.

Certainly the wholesale rape of slave women must have had a profound impact on the slave community. Yet it could not succeed in its intrinsic aim of stifling the impetus towards struggle. Countless black women did not passively submit to these abuses, as the slaves in general refused to passively accept their bondage. The struggles of the slave woman in the sexual realm were a continuation of the resistance interlaced in the slave's daily existence. As such, this was yet another form of insurgency, a response to a politically tinged sexual repression.

Even E. Franklin Frazier (who goes out of his way to defend the thesis that "the master in his mansion and his colored mistress in her special

house nearby represented the final triumph of social ritual in the presence of the deepest feelings of human solidarity"⁴³) could not entirely ignore the black woman who fought back. He notes: "That physical compulsion was necessary at times to secure submission on the part of black women . . . is supported by historical evidence and has been preserved in the tradition of Negro families."⁴⁴

The sexual contest was one of many arenas in which the black woman had to prove herself as a warrior against oppression. What Frazier unwillingly concedes would mean that countless children brutally fathered by whites were conceived in the thick of battle. Frazier himself cites the story of a black woman whose great grandmother, a former slave, would describe with great zest the battles behind all her numerous scars — that is, all save one. In response to questions concerning the unexplained scar, she had always simply said: "White men are as low as dogs, child, stay away from them." The mystery was not unveiled until after the death of this brave woman: "She received that scar at the hands of her master's youngest son, a boy of about eighteen years at the time she conceived their child, my grandmother Ellen."⁴⁵

An intricate and savage web of oppression intruded at every moment into the black woman's life during slavery. Yet a single theme appears at every juncture: the woman transcending, refusing, fighting back, asserting herself over and against terrifying obstacles. It was not her comrade brother against whom her incredible strength was directed. She fought alongside her man, accepting or providing guidance according to her talents and the nature of their tasks. She was in no sense an authoritarian figure; neither her domestic role nor her acts of resistance could relegate the man to the shadows. On the contrary, she herself had just been forced to leave behind the shadowy realm of female passivity in order to assume her rightful place beside the insurgent male.

This portrait cannot, of course, presume to represent every individual slave woman. It is rather a portrait of the potentials and possibilities inherent in the situation to which slave women were anchored. Invariably there were those who did not realize this potential. There were those who were indifferent and a few who were outright traitors. But certainly they were not the vast majority. The image of black women enchainning their men, cultivating relationships with the oppressor, is a cruel fabrication which must be called by its right name. It is a dastardly ideological weapon designed to impair our capacity for resistance today by foisting upon us the ideal of male supremacy.

According to a time-honored principle, advanced by Marx, Lenin, Fanon, and numerous other theorists, the status of women in any given society is a barometer measuring the overall level of social development. As Fanon has masterfully shown, the strength and efficacy of social struggles —

and especially revolutionary movements – bear an immediate relationship to the range and quality of female participation.

The meaning of this principle is strikingly illustrated by the role of the black woman during slavery. Attendant to the indiscriminate, brutal pursuit of profit, the slave woman attained a correspondingly brutal status of equality. But in practice, she could work up a fresh content for this deformed equality by inspiring and participating in acts of resistance of every form and color. She could turn the weapon of equality in struggle against the avaricious slave system which had engendered the mere caricature of equality in oppression. The black woman's activities increased the total incidence of anti-slavery assaults. But most important, without consciously rebellious black women, the theme of resistance could not have become so thoroughly intertwined in the fabric of daily existence. The status of black women within the community of slaves was definitely a barometer indicating the overall potential for resistance.

This process did not end with the formal dissolution of slavery. Under the impact of racism, the black woman has been continually constrained to inject herself into the desperate struggle for existence. She – like her man – has been compelled to work for wages, providing for her family as she was previously forced to provide for the slave-holding class. The infinitely onerous nature of this equality should never be overlooked. For the black woman has always also remained harnessed to the chores of the household. Yet, she could never be exhaustively defined by her uniquely "female" responsibilities.

As a result, black women have made significant contributions to struggles against the racism and the dehumanizing exploitation of a wrongly organized society. In fact, it would appear that the intense levels of resistance historically maintained by black people and thus the historical function of the black liberation struggle as harbingers of change throughout the society are due in part to the greater *objective* equality between the black man and the black woman. Du Bois put it this way: "In the great rank and file of our five million women, we have the up-working of new revolutionary ideals, which must in time have vast influence on the thought and action of this land."⁴⁶

Official and unofficial attempts to blunt the effects of the egalitarian tendencies as between the black man and woman should come as no surprise. The matriarch concept, embracing the clichéd "female castrator," is, in the last instance, an open weapon of ideological warfare. Black men and women alike remain its potential victims – men unconsciously lunging at the woman, equating her with the myth, women sinking back into the shadows, lest an aggressive posture resurrect the myth in themselves.

The myth must be consciously repudiated as myth and the black woman in her true historical contours must be resurrected. We, the black women of

Reflections on the Black Woman's Role in the Community of Slaves 127 today, must accept the full weight of a legacy wrought in blood by our mothers in chains. Our fight, while identical in spirit, reflects different conditions and thus implies different paths of struggle. But as heirs to a tradition of supreme perseverance and heroic resistance, we must hasten to take our place wherever our people are forging on towards freedom.

NOTES

- 1 It is interesting to note a parallel in Nazi Germany: with all its ranting and raving about motherhood and the family, Hitler's regime made a conscious attempt to strip the family of virtually all its social functions. The thrust of their unspoken program for the family was to reduce it to a biological unit and to force its members to relate in an unmediated fashion to the fascist bureaucracy. Clearly the Nazis endeavored to crush the family in order to ensure that it could not become a center from which oppositional activity might originate. Herbert Aptheker, ed., *A Documentary History of the Negro People in the United States* (New York: Citadel Press, 1969), 207.
- 2 Douglass quoted in Andrew Billingsley, *Black Families in White America* (Englewood, NJ: Prentice-Hall Inc., 1968), 61.
- 3 John Henrik Clarke, "The Black Woman: A Figure in World History," Part III, *Essence* (July 1971).
- 4 Karl Marx, *Grundrisse der Kritik der Politischen Ökonomie* (Berlin: Dietz Verlag, 1953), 389.
- 5 Friedrich Engels, *Origin of the Family, Private Property and the State* (New York: International Publishers, 1942), 107.
- 6 Frederick Douglass, *Life and Times of Frederick Douglass* (New York: Collier Books, 1962), 96.
- 7 W. E. B. Du Bois, *Darkwater, Voices from Within the Veil* (New York: AMS Press, 1969), 185.
- 8 Lewis Clarke, *Narrative of the Sufferings of Lewis and Milton Clarke, Sons of a Soldier of the Revolution* (Boston, 1846), 127 [quoted by E. Franklin Frazier, *The Negro Family in the United States*, Chicago: University of Chicago Press, 1966].
- 9 Moses Grandy, *Narrative of the Life of Moses Grandy; Late a Slave in the United States of America* (Boston, 1844), 18 [quoted by E. Franklin Frazier, *The Negro Family in the United States*, Chicago: University of Chicago Press, 1966].
- 10 Ibid.
- 11 Marx, *Grundrisse*, 266.
- 12 Earl Conrad, "I Bring You General Tubman," *The Black Scholar*, vol. 1, no. 3–4, January–February 1970, 4.
- 13 In February 1949, Herbert Aptheker published an essay in *Masses and Mainstream* entitled "The Negro Woman."
- 14 Herbert Aptheker, "Slave Guerrilla Warfare," in *To Be Free, Studies in American Negro History* (New York: International Publishers, 1969 [1st edn, 1948]), 11.

- 16 Herbert Aptheker, *American Negro Slave Revolts* (New York: International Publishers, 1970 [1st edn, 1943]), 169.
- 17 *Ibid.*, 173.
- 18 *Ibid.*, 181.
- 19 *Ibid.*, 182.
- 20 *Ibid.*, 190.
- 21 *Ibid.*, 145.
- 22 *Ibid.*, 201.
- 23 *Ibid.*, 207.
- 24 *Ibid.*, 215.
- 25 *Ibid.*, 239.
- 26 *Ibid.*, 241-2.
- 27 *Ibid.*, 247.
- 28 *Ibid.*, 251.
- 29 Aptheker, *Documentary History*, 55-7.
- 30 Aptheker, *Slave Revolts*, 259.
- 31 *Ibid.*, 277.
- 32 *Ibid.*, 259.
- 33 *Ibid.*, 281.
- 34 *Ibid.*, 487.
- 35 Aptheker, "Guerrilla Warfare," 27.
- 36 Aptheker, *Slave Revolts*, 342.
- 37 Aptheker, "Guerrilla Warfare," 28.
- 38 *Ibid.*, 29.
- 39 Simone de Beauvoir, *The Second Sex* (New York: Bantam Books, 1961), 18-19.
- 40 August Bebel, *Women and Socialism* (New York: Socialist Literature Co., 1910), 66-9.
- 41 Frantz Fanon, *A Dying Colonialism* (New York: Grove Press, 1967), 119.
- 42 Du Bois, *Darkwater*, 172.
- 43 E. Franklin Frazier, *The Negro Family in the United States* (Chicago: University of Chicago Press, 1966 [1st edn, 1939]), 69.
- 44 *Ibid.*, 53.
- 45 *Ibid.*, 53-4.
- 46 Du Bois, *Darkwater*, 185.

8

Rape, Racism, and the Capitalist Setting

Some of the most flagrant symptoms of social deterioration are acknowledged as serious problems only when they have assumed such epidemic proportions that they appear to defy solution. Rape is a case in point. After ages of silence, suffering, and misplaced guilt, sexual violence is emerging as a serious problem plaguing present-day capitalist society.

There is nothing new about rape itself; what is new is its pervasiveness and seeming uncontrollability in capitalist countries today. Although it is shocking enough to learn that in the United States, for example, rape is now the fastest growing violent crime,¹ the profoundly pathological nature of this epidemic cannot be genuinely understood unless the high incidence of sexual violence in the capitalist countries is contracted with its virtual absence in the socialist world.*

The infrequent occurrence of rape in socialist countries boldly contradicts a widespread assumption in the anti-rape movement: that the roots of the urge to rape lie in the instinctual make-up of men. What appears, instead, to be confirmed is the connection between the rising number of rapes and the social relations of capitalism. It is in this context that serious questions must be raised about anti-rape measures which rely in the first place on the repressive powers of the criminal justice system.

It is true, of course, that if men rape because they are men – as Susan Brownmiller and other theorists have argued – women will always be forced to regard the police, courts, and prisons as their only glimmer of hope. If, on the other hand, the incentives for rape are not a natural product of male

* *Author's note*, 1998: Information regarding rape in the then socialist countries was not readily available at the time this essay was written. Today I would argue for a relationship between sexual violence and capitalist economies that is far more complex than this analysis acknowledges.

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